THE JUDGMENT OF M. CARTWRIGHT AND M. BAXTER Concerning SEPARATION And the Ceremonies.

LONDON, Printed in the Year, 1673.

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TO THE

READER.

UPon this following Letter of T.C. *there will need no other observation than what Archbishop* Bancroft *long since made, in these words:*

Surv. of *pretend. Discipl.* c. 34. p. 447.

But it most of all pleaseth me to see, how Master *Cartwright* draweth homeward. For as the Anabaptists by their madness kept Master *Calvin* within some good compass, and as Master *Beza* hath been compelled in some sort, to retire himself from his former eagerness: so assuredly the phrenetical giddiness of these our new unbrideled Schismaticks, who for pretended purity are many degrees beyond all the *Savoyan* Disciplinarians, hath wrought a miracle (to my understanding) upon M. *Cartwright.*

For hear him, how for fear of falling into flat *Donatiſm*, he was fain to plead againſt one (that had been his Scholar) in the behalf of the Church of *England*, ſo bitterly before by himſelf impugned. *The ordinary aſſemblies* (ſaith he) *of thoſe which profeſs the Goſpel in* England, *are the Churches of Chriſt*: which he proveth in this ſort; *Thoſe Aſſemblies which have Chriſt for there head, and the ſame alſo for their foundation, are Gods Churches: Such are the aſſemblies of* England, *Therefore*, &c. Again, *They that have performed unto them the ſpecial Covenant which the Lord hath made with his Churches, of pouring his ſpirit upon them, and putting his word into their mouths, are the Churches of God: But ſuch are the aſſemblies in England, Therefore, &c. Hereunto may be added* (ſaith he further) *the judgment of all the Churches of Chriſt in* Europe, *all which give the right hand of Society in the houſe of God, unto the aſſemblies which are in* England. Again, to prove that the Church of *England* is the Church of God, notwithſtanding it want the pretended Diſcipline; he uſeth this diſtinction; that *as it is in mans body, ſo is it in this matter*;

Th. Cartw. to Harriſon.

matter; there are certain parts essential, and such as without the which a man cannot stand, and some serving either to his comelyness, or to his continuance. And of this latter sort he maketh the Discipline. And lastly, he writeth thus; *To say that the Church of* England *is not the Church of God, because it hath not received this Discipline, methinks is all one with this, as if a man would say, It is no City, because it hath no walls: or, that it is no Vineyard, because it hath neither hedge nor ditch.* Thus far Master *Cartwright.*

In which his manner of speech you find a very great alteration, from his ancient stile. And as concerning the necessity whereof I intreat, the wind you see is turned. There is no more necessity in *England* of the *Geneva* platform, than that every City in this Realm should be walled about. And besides, the pretended Discipline is become not to be any longer of the essence of the Church, but as appertaining to the comelyness of it.

And a little after,

And this I will add unto it, that if Master

Cartwright

Cartwright would but confer with some that have skill in fortification, to know of him whether an old thick wall of lime and stone, made many hundred years since, or a new slight wall slubbered over, and wrought with untempered mortar some few years ago, whether (I say) of these two walls are of better defense for any City: I should be in good hope, that he would in short time, leave the Disciplinary walls of *Geneva*, and content himself with the ancient fortifications of the Church of *England*; and the rather, because he seeth what a giddy and itching humour his novelties have bred, in the unstayed sort of many fantastical people.

Now to what M. Cartwright *hath said in general to shew that there is no such necessity of Separation from the Church of* England, *as some of his followers now pretend: may be added the Judgment of a later Writer (concerning those particulars which are so much scrupled by them, who under pretense of greater purity will needs cast out all decency and good order from the House of God:) in a Book intituled* Five Disputations of Church Government and Worship. *Printed at* London, 1659.

A

LETTER of *T.C.*

TO

RICHARD HARRISON

CONCERNING

SEPARATION.

Grace and Peace, &c.

FOR so much as I left you the choice for the first conference, whether you would have it in writing, or by speech of mouth; I attended some daies for Answer of that matter: which, because it was not returned, I esteemed that you held you still to the request of your Letters; which was, to receive something from me by writing.

For Answer therefore; So it is, that your Letters affected me diversly: for where your first page had raised

raiſed me up unto ſome hope, of re-uniting your ſelf with the reſt of your company unto us, from whom you have thought good to ſunder your ſelves; the ſecond page, which layeth forth the condition of our peace, did caſt me, and as it were, beat me from it again. Howbeit, the mercy of God upholding me in ſome good hope of profiting you, or receiving profit from you, I thought to cut out this time of my weightieſt and moſt neceſſary buſineſs, wherein I might give that contentment, which the Lord hath enabled mine hand unto.

Unto you, not unwilling to come to us, the paſſage (as it ſeemeth) is ſtopped in divers reſpects: The ſhort whereof is; *The receiving without publick repentance, of thoſe which come from the Churches of England:* where becauſe in the outward profeſſion, that the Laws of the Land do juſtifie the dumb miniſtry, there appear unto you no lawful aſſemblies of the Church of Chriſt; your fear is, leaſt in uniting your ſelves with ſuch, you ſhould be *unequally yoaked*, and made fellow members of ſome other than of that whereof *Chriſt Jeſus* is the Head.

Firſt therefore, if it be ſhewed, that the ordinary aſſemblies of thoſe that profeſs the Goſpel in *England* be the *Churches of Chriſt*, it ſeemeth that the way will be payed and planed for mutual intercourſe between us.

Thus therefore it ſeemeth to be performed.

1. Reaſon. *Thoſe Aſſemblies which have* Chriſt *for their Head, and the ſame alſo for their Foundation are* Gods Church.

But ſuch are the Aſſemblies of *England.*

Ergo, *They are Gods Church.*

The

The Aſſumption is evident, in that, by believing that *Chriſt* is our *righteouſneſs*, we are members of his body, and thereby are lively ſtones laid upon him as upon a foundation, and grow into one ſpiritual houſe with him. Now that they have like precious faith with us, is convinced, not onely by their own profeſſion, but by the teſtimony of the Spirit of God, who by manifold graces poured upon them, doth bear them witneſs that they be members of the body of Chriſt, who as the Head hath partaked unto them his Holy Spirit, even to an apparent ſanctification of numbers of them.

They which have performed unto them the ſpecial Covenant which the Lord hath made with his Churches, by pouring his Spirit upon them, and his word in their mouths, are the Churches *of* God. 2. Reaſon.
But ſuch are the Aſſemblies in *England*.
Therefore, they are the Churches *of* God.

As touching the *Spirit* of God, it hath been ſaid before: Whereupon it alſo followeth, that he likewiſe put his *Word* in their mouths, conſidering that the Spirit of God is not given but by his Word. And ſeeing that the Lord in mercy hath ſet up divers burning Lamps in thoſe Aſſemblies, whereby light is conveyed more or leſs into all the parts of the Land; it ſeemeth that the Church of *England* ſhould receive injury if it ſhould not be counted among the *Golden Candleſticks*, which ſerve to keep out darkneſs and night from the Lords Houſe, until ſuch time as the day-ſpring, and *Lucifer* ariſe in our hearts.

If you ſay, *All do not believe the Goſpel truly, which profeſs*; The ſame exception lyeth againſt all other Churches, how reformed ſoever. If there be fewer *faithful* in our Churches, than in others; The *truth* of the Church ſtandeth not in number: for if there were in every Church *one* truly undiſſemblingly faithful, all the reſt holding the faith of our Lord Jeſus Chriſt in *words* onely, yet ſhould all thoſe Churches be to us the *Churches* of *God*. And if you ſay, that *all thoſe Aſſemblies*, as it were all the branches and arms of the Candleſtick, *have not light ſet upon them* (the greater part of them being damped by a *dumb miniſtry*) notwithſtanding by the way you confeſs, that *thoſe Aſſemblies upon whom the Lord hath ſet up the lamp of a* preaching Miniſtery, *are the Churches of God:* which ſeemeth to caſt down that hill which ſtandeth in the way againſt our rejoyning, whereby you cannot afford us the name of *Gods Churches*, becauſe we have not the *Diſcipline* by him appointed. Now for that other, whether they have ſome glaunce of knowledge by that *dumb Miniſtery* or not, may afterward in another place be conſidered: For the preſent, I anſwer, That even thoſe Congregations, for ſo much as they both have by ſome former Miniſtery or means which the Lord hath uſed towards them, received faith; ſtanding thereby in our *Saviour Chriſt*, as in the ſhaft of the Candleſtick, and being members of the ſame body, they may well receive ſome ſupply of their wants, from the light that ſhineth in the next branch unto them: for if every Aſſembly being without a lamp of the Miniſtery, ſhould by and by be holden to be broken from the ſhaft of the Church-Candleſtick, then at every vacation of the Miniſtery, and whenſoever by

by *death* the Lord ſhould put out one of his lights, it ſhould follow, that that Aſſembly by the fall of their Miniſter into the grave, ſhould from the higheſt heaven fall into the grave of Hell. But you will ſay peradventure, that *an Aſſembly that hath a* dumb Miniſter, *is in worſe caſe than that which hath none at all:* If that be granted, it followeth not therefore, that the Aſſembly which yeſterday, being without a dumb Miniſter, was the *Church* of *God*, ſhould to day, having ſuch a one ſet over them, be the *Synagogue* of *Satan*. And here, methink, when you go about to make nothing of the *dumb Miniſtery*, you aſcribe more force unto it than it hath: for you make him not ſo much a *guide*, as an *Head* of the Church, as that thoſe which before in all equal judgment were to be deemed members of Chriſt, by having of them ſhould ſuddenly become members of *Antichriſt*. I do not therefore yield unto you in that you ſay, *they are the chief alway in the Synagogue*; our *Saviour Chriſt*, in whom thoſe companies do believe, being the chief; with whom through faith they grow to be one body, rather than with Satan by *hearing the dumb Miniſter, to be one with him. Say therefore, that it is a fault in them to hear ſuch a Miniſter, thruſt upon them; yet that it is an *Apoſtacy* from God, and an utter falling away from the *Goſpel*, I ſe not with what great appearance of truth it can be ſpoken. *Moſes*, when divers of the people clave unto *Coreh*, *Dathan*, and *Abiram*, forſaking willingly the lawful and ordinary Miniſtery of the *Aaronites*, did not therefore caſt them forth from the Lords hoſt: And ſhould the Churches of God, for hearing a *dumb Miniſter*, which is thruſt upon them, forthwith be reputed for runagates from the Lord?

* *having.*

Again:

3. Reaſon. *The Lord is in Covenant with the people, to whom he gives the* Seals *of his Covenant.*
This he doth to our Aſſemblies in *England.*
Therefore, they are the Lords Confederates.

If you ſay, that *the* Seals *ſet to by the dumb Miniſtery are no Seals*, (which afterward cometh to be examined) yet you thereby confeſs, that *thoſe which are miniſtered by ſufficient Miniſters*, *are* true *and* uncounterfeit *Sacraments of the Church:* whereby it falleth out again, that you ſeem to hold, that *the Churches of* England *are not the true Churches of Chriſt, becauſe they have not his commanded* Diſcipline. Hereto may be added all the Churches in *Europe*, all which give the right hand of Society in the houſe of God unto the Aſſemblies which are in *England.* Which argument of Churches *Authority*, although it be not ſo ſtrong as it will enforce, yet ought it to ſtay all ſudden judgment unto the contrary: and ſo long to cauſe ſilence, until the Cauſe being ripely on both ſides debated, the contrary of it which the Churches ſhould do, through the lightſomneſs of the truth thereof break forth. And if it be meet to proceed ſoftly, and as it were with a leaden foot, unto the Excommunication of one onely member of the Church of God; there ought verily to have been great conſultation taken, or ever the Churches of two whole Iſlands ſhould have been caſt out: eſpecially, when they be holden in by Voices, not onely of divers perſons, but of all the Churches to whom knowledge of their eſtate hath come. And if there were but one man worthy to be Excommunicate, yet if the greater part of your Aſſembly

Assembly would not yield consent thereunto, I hold it, that the *order* of the Discipline requireth that the rest are to bear the person whom they cannot remove: And therefore, though the Assemblies of *England* had deserved, through want of *Discipline*, and of a *preaching Ministery*, to be cast out from the accompt of the *Churches* of *God*; yet being holden in by the *Voices* of the Churches themselves, ought to have been so far born with, as the *communicating* should not make them guilty of a *falling away from the Lord.*

Now I come to those two Reasons whereby you think you may justly hold the Assemblies in *England* for no Churches of God: And first of all to the reason of the *Discipline*, for the want whereof you gave them all without exception the black stone of *condemnation* from being the Churches of God: Where it is to be understood, that as in a *Man* there are certain parts essential, and such as without which the man cannot stand; and other some serving to his comelyness, or to his long continuance: So it is in this matter; there is the foundation, *CHRIST*, whereupon it is necessary that by *faith* the Assemblies be laid, which groweth unto the *Lords* building, without the which it cannot be his *Church*; which thing being, whatsoever is wanting of that which is *commanded*, or remaining of that which is *forbidden*, is not able to put that Assembly, which by *faith* is laid upon *Christ*, from the right and title of being the *Church of Christ*: for *Faith* can admit no such thing, which giveth an utter overthrow and turning upside down of the truth. By this title of the *Faithful*, the *Apostle* in his Epistles noteth out the

Churches

Churches of God, it being all one with him to say, *To the Faithful*, or *To the Saints*, as *To the Church* of such a place. Whatsoever wanteth unto this, or is more than enough, that wanteth or aboundeth to the disgrace or uncomelyness, or to the hazard of continuance, and not to the present overthrow of the Church. Hereupon the people of *Israel*, which neglected for the space of forty years the holy Sacrament of *Circumcision*, and the *Passeover* also as it seemeth (one onely time excepted) ceased not therefore to be the *Churches* of *God*, and to have the Sanctuary among them. And in this respect the *Dutch* Assemblies, whereof the greatest part in High *Germany* (which, beside the main of Discipline, which is common to our Churches, are grossly deceived in the matter of the *Supper*) are notwithstanding holden in the Roul of the *Churches of God*. In this respect also, certain Assemblies of our Profession, which having the use of the *Discipline* permitted unto them, are not suffered to have the use of the *Lords Supper*, are not therefore (when the *Lords Churches* are mustered, and their names written and enrouled up) cast out as *unfit* to be in any accompt of the *Lords hosts*. Without any part of that *Order* or *Discipline* which the Lord hath appointed, I grant there can be no *Church of Christ*; or, that without some part of it, there can be no *faith* in Jesus Christ: It is a part of the Discipline of our Saviour Christ, that there should be certain which should be chosen out of the rest to *preach the Gospel*, by preaching whereof the *Churches* are gathered together: Where therefore there is no *Ministery* of the Word, there it is plain, that there are no *visible* and *apparent Churches*. It is another piece of

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the *Discipline* of the Lord, that the rest of the body of the Church should *obey* those that are set over them in the Lord: whereseoever therefore there is no *obedience* of the people to the Ministers, that in the *Lords* name preach unto them, there can be no *true Church* of Christ. But where these two be, although other points want, yea although there be some defect in these, that neither the *Ministers* do in all points preach as they ought, nor the *Assemblies* in all points obey unto the wholesome doctrine of their Teachers; yet do they (for the reason above-said) retein the *right* of the Churches of God. This is made plain by a similitude from the *body* of a man, whereinto we are already entred: For if a man should have both his hands and his arms cut off, his eyes put out, *&c.* yet as long as the head standeth, and other vital parts, he is to be accompted a Man, although a maimed man: Even so it is in the Assembly; as long as it holdeth the *head*, how defective soever it is otherwise, it hath the due and right of the *Church of God.* And although a man should have six fingers in one hand, and but three in another, and albeit they should stand where the mouth doth; yet all this deformity should not hinder him from being truely holden to be a Man, although it should be a great deformity in him. On the other part, if he had no Head at all, or that there were no natural conjunction of the parts one with another, but a whole and through displacing of every part from his proper seat; then verily would he be denyed to have either the proportion of a Man, or his life. So likewise if an Assembly should not hold the Head, which is *Jesus Christ*, or be nothing elss but a confused multitude, without part of the

order

order which the Son of God hath appointed, the ſame is juſtly croſſed out of the accompt of *Gods Church*. Was not *Jeruſalem*, after the return from *Babylon*, the City of the great King, until ſuch time as *Nehemiah* came and builded the Walls of the City? To ſay therefore, *it is none of the Church of God, becauſe it hath not received the Diſcipline*, methinks it is all one with this, as if a man ſhould ſay, *It is no City becauſe it hath no Wall*, or *that it is no Vineyard becauſe it hath neither ditch nor hedge*. It is not, I grant, ſo ſightly a City, or Vineyard, nor yet ſo ſafe againſt the invaſion of their ſeveral enemies which lye in wait for them; yet are they truely both *Cities* and *Vineyards*.

Of Aſſemblies of dumb Miniſters.

There remaineth that other point, which is againſt thoſe Aſſemblies onely which have a *dumb Miniſter*: wherein the part of your concluſion, *That that Aſſembly where they be, is none of the Church of God*, is before anſwered. Therein reſteth that part of your concluſion, whereby you infer, *That the Sacraments miniſtred by them are none of Gods Sacraments*, and therefore *that a man may not receive any part of them at their hands*. Here firſt I agree with you, that their Miniſtery is *unlawful*, and to themſelves, without repentance, a certain matter of deſtruction; eſpecially in thoſe to whom knowledge of corruption is come: to the Churches where they be, preſently hurtful, and in the end without remedy, deadly: But that they are no *Miniſters of God*, ſo far as to receive the *good* they offer unto us, that (I ſuppoſe) I may not yield unto: The ground whereof I take from the former part of my Anſwer; *That for ſo much as they are allowed by the Churches*

Churches of God, they ought, until remedy may be found of so great disorder, to be heard and reteined so far as they can give us any thing that is of Christ: And for this cause our Saviour commanded, that the *Scribes* should be heard, for that they taught *truely*; which honour our Saviour would never have given unto them, unless the Church-calling had moved him thereunto: Neither had it been lawful for the people otherwise to have heard them; for it is evident that their unfitness and unlawfulness in the Ministery (although another way) was as great as it is in our *reading Ministers*. They were altogether deceived in the *Messias*; for neither knew they that *Jesus was Christ*; nor yet that *Christ*, whom they looked for, should be *the Son of God*, but held him for a bare and naked man. It appeareth also that they taught the Justification by the *Law of Works*, not onely in the 18. of *Luke*, but even in the same very place, where our Saviour Christ commandeth this audience: for speaking of the works of the *moral Law*, which they would not touch with *one of* their *fingers*, he saith, that they *laid them upon the peoples backs as burthens which cannot be born*: whereby our Saviour (beside their Pharisaical pride and lordlyness in teaching) signifieth that they taught them to *Justification*; seeing that if they had onely taught them as testimonies and fruits of *faith*, they had not been intolerable, but, as our Saviour Christ saith an *easie yoke*, and as S. *John* saith, not *grievous* nor *heavy*. Now the *dumb Ministery* is not farther off from the justification of a *lawful Ministery*, than to teach *untruely* in the chief grounds of Religion; neither is the edifying of the Church respected in making Laws for the Ministery, less hindred

Mat. 23. 2.

Joh. 9. 22. *Mat.* 22. 42.

Mat. 11. *Joh.* 5.

by an *unpreathing Ministery*. And according to this saying of our Saviour Christ we may see what the practice of the *Prophets* had been before; who although they had oftentimes to do with *false teachers*, and *Priests* that were *dumb dogs* and *not able to bark*, yet (giving the people warning of their corruptions and insufficiencies, threatning also the casting of them from their Ministery, in that good time when the Lord shall take *pity on his Church*) they are never found to have forbidden the people to have come unto their sacrifices commanded by the Law unto them. Yea our Saviour Christ, that lived in the corruptest times of the Church, and when things were most confused, and fewest steps of any lawful Calling to be seen, yet commanded he the man whom he purged from *Leprosie*, to *shew* himself *to the Priests* generally, without willing him to make choice of a Priest better instructed or affected to the truth than the rest. The *high Priest*, although he entred by Simony and reward to the *Romans*, yet notwithstanding we see our Saviour Christ bore him reverence for his office sake, and (as before his Judge in *Spiritual Causes*) gave an accompt of his doctrine. We have another example of reverence given to such Rulers, even in things that were done by them wrongfully. For *Jeremy* being for a time suspended from coming into the *Temple*, being at liberty would not (least, as it seemeth, he should make a tumult) enter the Temple; and therefore (having written that which he had to say) sent *Baruch to read* his Sermon *in the Temple*. Moreover, when a Magistrate is not able to do some part of his office, as for example, being able to do the duties which are to be performed in peace, is insufficient for Martial affairs, yet no man refuseth

Isa. 56.

Mat. 8.

Jer. 36. 19.

refuseth that which he is able to give, because he is not able to do all that is required: Even so, endeavouring to our uttermost a *sufficient Ministery*, I would think in the mean season, that the *good things* they are able to give us, may be taken at their hands. And if any man say, *that it is of the substance of a* Church-Minister, *to be able to teach*; and therefore *that he is no Minister, that hath not that ability:* It may be answered, *that it is of the substance of a good and lawful Minister of God, but not simply of a Minister; whereunto it is sufficient to have the Churches calling:* As it is of the substance, rather of a lawful Magistrate, to be able to judge between his Subjects, than simply of a Magistrate, whom the election of the people, or of other to whom his choice belongeth, maketh a Magistrate of the Lord, although he be no lawful nor sufficient Magistrate. As therefore we call him a *Magistrate*, who for the ignorance of his charge may be called an *Idol Magistrate*; even so it seemeth that he may be holden for a Minister, which hath his Churches Calling, although he be not able to do the principal charge of the *Ministery*. Neither doth the place of the Prophet *Hosee*, which saith, *because* they have *refused knowledge*, they shall *be no Priests unto* the Lord, stand against this: the Prophet rather giving a *rule* to follow in the election or disposition of them, shewing how far they may be used. *Hos.* 4. 6.

Finally, to that which is objected of *communicating with their impiety, in any taking any thing at their hands:* I Answer, the same might have been laid to the peoples charge under the *Law*; which is never done by the Prophets. Secondly, if by communicating

municating with him, we ſhould make him Miniſter, I grant that a piece of his guilt would ſtick to our fingers: but when that is not, I ſee not how, by receiving the *Sacrament* of him, we partake more of his wickedneſs, than the Son is partaker of his Fathers murther, becauſe he receiveth of his Fathers gift ſome part of his lands or moveables: And ſo much the leſs there than here, as the Father giveth his own things, whereas the *dumb Miniſter* doth onely *diſpenſe* the gifts of the Lord. Wherefore it may be rather feared, leſt in *refuſing* the Sacraments offered by him, we put the Lord away from us, whoſe they be; than in taking of the Sacraments at his hands, be partakers of *impiety*, which is the mans, and can take no hold of the Sacraments in any ſort. For even as I, not able to avoid him, may communicate with a Miniſter that is an *Adulterer*, without being partaker of his Adultery; ſo alſo may I communicate with a *dumb Miniſter*, and yet nevertheleſs be free from his *impiety*.

Thus you have mine Anſwer, written not without the fear and trembling your ſelves make mention of; whereby it will not be hard for you to underſtand, how both our deſires of being united together may be performed: And although I write in good aſſurance, eſpecially in the former part as touching *the rightful title of the Churches of Chriſt to be due to the Aſſemblies of* England; yet remembring (beſide the common frailties of our whole race) ſpecial breaches and decaies in my ſelf, I willingly hearken to any, much more to you (whom the Lord hath beſtowed good graces upon) ſhewing better things: for which cauſe if further conference

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be needful, I must through business be forced to refer to conference by mouth some time after diner.

And thus with most humble prayers to the Lord our God for his *Holy Spirit, where-through we may be able to discern the things that differ, to our inoffensive walking in the sight of all men, even to the day of the Lord,* I bid you farewel.

Yours

Thomas Cartwright.

THE

THE JUDGMENT OF Mr. Baxter CONCERNING CEREMONIES AND CONFORMITY.

THose Modes or Circumſtances of Worſhip which are Neceſſary *in Genere*, but left undetermined by God *in Specie*, are left by God to humane Prudential Determination: (elſe an Impoſſibility ſhould be neceſſary.) But many ſuch there are, that are Neceſſary *in Genere*, but left undetermined of God *in Specie*; therefore many ſuch are left to humane Prudential Determination. *Diſp.* 4. *P.* 361.

§. 5. Yet

Disp. 5. *P.* 400. §. 5. Yet it is in the power of a man to determine of such Modes and Circumstances as are necessary to the performance of that Worship which God hath instituted in his Word: and therefore lawful Governors may in such cases bind us by their Commands.

Ibid. 1. It is left to humane Determination, what *Place* the Publick Assemblies shall be held in.

P. 401. 2. It is left to man to determine of the *Time* of Holy Duties, except only where God hath determined of it already.

Ibid. 3. It is left to the Determination of humane Prudence, what *Utensils* to employ about the Publick Worship of God.

Here therefore we must thus conclude,

P. 423. 1. That every misordering of such great affairs, is the sin of them that do it.

2. But yet that the Subject is not exempted from Obedience by every such mistake of the Governor: but by some, he is.

§. 67. If the mischoosing of such Circumstances, by Church Governors, be but an Inconvenience, and do not destroy the Ordinance it self, or frustrate the Ends of it, we are to obey: 1. For he is the Judge of his own work, and not we: 2. The thing is not sinful, though inconvenient: 3. Obedience is commanded to our lawful Governors.

P. 424. *We must obey in all things lawful.*

And when we do obey in a Case of Miscommanding, it is not a doing evil, that good may come of it,

as

as ſome do miſconceive: but it is only a ſubmitting to that which is ill commanded, but not evil in him that doth ſubmit. It is the Determiner that is the cauſe of the Inconvenience, and not the Obeyer. Nor is it inconvenient for me to Obey, though it be worſe perhaps to him that Commandeth. While he ſinneth in Commanding, he may make it my Duty to Obey.

§.6. *Diſt.* 4. We muſt diſtinguiſh between Ceremonies impoſed by a *Lawful Magiſtrate*, or *Church-Governors*; and ſuch as are impoſed by *Uſurpers*, or Men without Authority. P. 396.

§.25. Prop. 12. *It may be very ſinful to command ſome Ceremonies, which may lawfully, yea, muſt in Duty be uſed by the Subject when they are commanded.* P. 398.

§.27. Prop. 14. *Yet certain things that are commonly called Ceremonies, may lawfully be uſed in the Church upon Humane Impoſition; and when it is not againſt the Law of God, no perſon ſhould diſobey the Commands of their Lawful Governors in ſuch things.*

Of Set-Forms, and the Book of Common-Prayer.

Prop. 1. A Stinted Liturgy is in it ſelf Lawful. *Diſp.* 4.

2. A Stinted Liturgy in ſome parts of Publick Service, is ordinarily neceſſary. P. 358.

3. In the parts where it is not of Neceſſity, it may not onely be ſubmitted to, but deſired, when the Peace of the Church requireth it.

P.359. 7. The safest way of Composing such a Publick Form, is, to take it all, for Matter and Words, out of the Holy Scriptures.

8. Yet is not this of such Necessity, but that we may joyn in it, or use it, if the Form of Words be not from Scripture.

Prop. 1. *A Stinted Liturgy is in it self Lawful.*

This is thus proved:

Argument 1. *That which is not directly, or consequentially forbidden by God, remaineth lawful: A stinted Liturgy is not directly, or consequentially forbidden by God: therefore it remaineth lawful.*

The *Major* is undoubted, because nothing but a Prohibition can make a thing unlawful. *Sin is a transgression of a Law: where there is no Law, there is no Trangression:* And yet I have heard very Reverend men answer this, *That it is enough that it is not commanded, though not forbidden.* Which is plainly to deny both Scripture and Civil Principles.

P.361. Now for the *Minor*, *That a stinted Liturgy is not forbidden*, we need no other proof, than that no Prohibition can be produced.

P.364. Argument 6. *If it be lawful for the People to use a stinted Form of Words in Publick Prayer, then is it in it self lawful for the Pastors: but it is lawful for the People:* for the Pastors prayer (which they must pray over with him, and not onely hear it) is a stinted Form to them, even as much as if he had learnt it out of

of a Book. They are to follow him in his Method and Words, as if it were a Book-Prayer.

Argument 7. *It is lawful to use a Form in Preaching: therefore a stinted Liturgy is lawful.*

1. Because Preaching is a part of that Liturgy.
2. Because the reason is the same for Prayer, as for that, in the main.

Argument 8. *That which hath been the practice of the Church in Scripture-times, and down to this day, and is yet the practice of almost all the Churches of Christ on earth, is not like to be unlawful: but such is the use of some stinted forms of Publick Service: therefore, &c.* That it was so in the *Jews* Church, and approved by Christ, I have shewed. That it hath been of ancient use in the Church since Christ, and is at this day in use in *Africk*, *Asia*, *Europe*, even among the Reformed Churches in *France*, *Holland*, *Geneva*, &c. is so well known, that I think I need not stand to prove it: yea, those few that seem to disuse it, do yet use it, in *Psalms*, and other parts of Worship.

As for the *Common-Prayer* it self, I never rejected it because it was a Form, nor thought it simply unlawful because it was such a Form; but have made use of it, and would do again in the like case. *P.* 421.

Of Ceremonies.

P.409. The Ceremonies controverted among us, were eſpecially, *The Surplice, the Geſture of Kneeling in receiving the Lords Supper, the Ring in Marriage, Laying the hand on the Book in taking an Oath, the Organs and Church-Muſick, Holy-dayes, Altars, Rails,* and the *Croſs in Baptiſme.*

Of the Surplice.

P.409. *Some decent Habit* is neceſſary; either the Magiſtrate, or the Miniſter himſelf, or the Aſſociated Paſtors muſt determine what. I think neither Magiſtrate nor Synod ſhould do any more than hinder Undecency: But yet if they *do* more, and tye all to *One Habit* (and ſuppoſe it were an undecent Habit) yet this is but an *imprudent uſe of Power.* It is a thing within the Magiſtrates reach; he doth not an *aliene* work, but his own work amiſs: and therefore the thing *in it ſelf* being *lawful*; *I would obey him*, and uſe that garment, if I could not be diſpenſed with. Yea, though *Secondarily* the *Whiteneſs* be to ſignifie Purity, and ſo it be made a teaching ſign, yet would I obey.

Of Kneeling at the Sacrament.

P.411. But yet, as ſinfully as this Geſture was impoſed, for my part I did obey the Impoſers, and would do, if it were to do again, rather than diſturb the Peace of the Church, or be deprived of its Communion. For God having

having made *some Geſture* neceſſary, and confined me to none, but left it to Humane Determination, I ſhall ſubmit to Magiſtrates in their proper work, even when they miſs it in the manner. I am not ſure that Chriſt intended the example of himſelf and his Apoſtles, as obligatory to us that ſhall ſucceed. I am ſure it proves *ſitting lawful*; but I am not ſure that it proves it *neceſſary:* (though *very convenient.*) But I am *ſure*, he hath *commanded me Obedience and Peace.*

Of the Ring in Marriage.

And for the *Ring in Marriage*, I ſee no reaſon to ſcruple the lawfulneſs of it: For though the Papiſts make a *Sacrament* of *Marriage*, yet we have no reaſon to take it for any Ordinance of Divine Worſhip; any more than the ſolemnizing of a Contract between a Prince and People. All things are ſanctified and pure to the pure. P. 411.

Of Organs and Church Muſick.

And for *Organs*, or other *Inſtruments of Muſick* in Gods Worſhip, they being a Help partly *Natural*, and partly *Artificial*, to the exhilerating of the ſpirits, for the praiſe of God, I know no argument to prove them ſimply unlawful, but what would prove a *Cup of Wine* unlawful, or the *tune* and *meeter*, and *melody* of ſinging unlawful. P. 412.

Of

Of Holy-Dayes.

P.412,413. * *In point of Lawfulneſs; For Conveniency is according to ſeveral accidents.*

Nor for my part do I make any ſcruple * to keep a Day in Remembrance of any Eminent Servant of Chriſt, or Martyr, to praiſe God for their Doctrine or Example, and honour their Memorial.

But the hardeſt part of the Queſtion is, *Whether it be lawful to keep Dayes, in celebrating the Memorial of Chriſts Nativity, Circumciſion, Faſting; Transfiguration, Aſcenſon, and ſuch like?*

P.416. And yet for all this I am reſolved, if I live where ſuch Holy days as theſe are obſerved, to cenſure no man for obſerving them; nor would I deny them Liberty to follow their judgments, if I had the power of their Liberties; provided they uſe not reproach and violence to others; and ſeek not to deprive them of their Liberties.

P.417. Yea more, I would not onely give men their Liberty in this, but if I lived under a Government that peremptorily commanded it, I would obſerve the outward reſt of ſuch a Holy-day, and I would preach on it, and joyn with the Aſſemblies in Gods Worſhip on it. Yea, I would thus obſerve the Day, rather than offend a weak Brother, or hinder any mans ſalvation, much more rather than I would make any diviſion in the Church.

Of Altars, and Rails.

Ibid. And for the next Ceremony, the *Name and form of an Altar*; no doubt it is a thing indifferent, whether the Table ſtand this way, or that way: and the Primitive Churches uſed commonly the names of *Sacri-*

fice,

fice, and *Altar*, and *Prieſt*, and I think, lawfully: for my part I ſhall not be he that ſhall condemn them.

I conceive that the diſlike of theſe things in *England* (the form and name of an Altar, and the Rails about it) was not as if they were ſimply evil. P.417.

Whether we ſhall receive the Lords Supper at a Table, or in our Seats; and whether the Table ſhall be of wood or ſtone? whether it ſhall be round, or long, or ſquare? whether it ſhall ſtand in the Eaſt or Weſt-end of the Temple, or in the middle? whether it ſhall have Rails, or no Rails? All theſe are left to Humane Prudence. P.401,402.

Of the Croſs in Baptiſm.

But of all our Ceremonies, there is none that I have more ſuſpected to be *ſimply unlawful*, *than the Croſs in Baptiſm.* P.417.

Yet I dare not *peremptorily ſay, that it is unlawful:* nor will I *condemn either Ancients or Moderns that uſe it:* nor will I *make any diſturbance in the Church about it*, more than my own forbearance will make. P.418.

I preſume not to cenſure them that judge it lawful; but onely give the Reaſons that make me doubt, and rather think it to be unlawful, though ſtill with a ſuſpicion of my own underſtanding.

FINIS.